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Increasing latino engagement in sustainability and philanthropic efforts of mainstream youth development organizations in the United States

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INCREASING LATINO ENGAGEMENT IN SUSTAINABILITY
OF MAINSTREAM YOUTH DEVELOPMENT ORGANIZATIONS
IN THE UNITED STATES

A Thesis

Presented in

Partial Fulfillment of the

Requirements for the Degree of

Master of Science

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BY

Lynda D. Gonzales

Submitted to the Graduate Faculty of
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OF MAINSTREAM YOUTH DEVELOPMENT ORGANIZATIONS
IN THE UNITED STATES

Lynda D. Gonzales

DePaul University, 2010

Through interviews and the review of existing data from 4-H, Boy Scouts, Girl Scouts and the YMCA, this study examines Latino participation in the four organizations. In addition, through research, interviews with community leaders and with Latino philanthropists the study analyzes Latino nonprofit engagement and philanthropic practices. The thesis argues that increasing Latino engagement in mainstream youth development organizations first requires historical and contemporary analysis of related practices in order to create attractive, relevant and successful strategies. Both historical and contemporary literature is reviewed in this study. New research is focused on two main areas 1) the current engagement of Latinos in four youth development organizations and 2) the state of Latino nonprofit and philanthropic participation in the United States.

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CHAPTER I. INTRODUCTION AND BACKGROUND

In July 2008 the U.S. Census figures estimated the Hispanic population at 46.9 million, making it the largest and fastest growing ethnic or race minority in the United States. Hispanics currently represent 15 percent of the total U.S. population. These numbers do not include the additional 4 million Latino residents of Puerto Rico. Hispanics are the largest minority group in 20 States. There are 48 counties among the nation's 3,142 that are majority-Hispanic. Hispanic children account for 25 percent of all children under age 5 and 22 percent of all children under age 18. U.S. Census population projections state Hispanics will constitute 30 percent of the nation's population, 128 million people, by 2050 (United States Census Bureau 2009, Pew Hispanic Center 2008).

According to 2009 U.S. Census, although 21 percent live under the poverty line, Hispanic purchasing power exceeds \$700 billion. Hispanic-owned businesses tripled between 1997 and 2002 to more than 1.6 million, generating \$222 billion in revenue. Nearly 30,000 of these Hispanic-owned firms generate more than \$1 million annually (United States Census Bureau 2009). A well-recognized consumer group, Hispanics/Latinos, especially the young people, have been a priority market for some of the largest and best known for-profit companies in the United States.

The remarkable growth statistics and projections have sparked reaction from the non-profit sector including many of the mainstream youth development organizations that are partially sustained through income-generating services and philanthropic gifts. As the Hispanic/Latino youth population in the United States grows, it is increasingly crucial for organizations such as 4-H, Boy Scouts, Girl Scouts and the Young Men's Christian Association (YMCA) to engage the Latino community if they are to remain sustainable, relevant and true to

their mission. The growing numbers of Hispanics/Latinos coupled with the decreasing and aging numbers of Caucasians will surely pose challenges for sustainability of these organizations. Although wealth in the Latino community is growing, mainstream organizations have not made concerted or targeted efforts to reach the community (Ramos and Kasper 2000, 9). Most nonprofit organizations in the United States are largely sustained through the Caucasian community (Ostower 2008).

Today's economic context presents challenges for even the most solid youth development organizations in the United States. It is more critical than ever to question, how can mainstream youth development organizations increase Latino engagement in their sustainability and philanthropic efforts?

Overview of the Study

The notable demographic growth of the U.S. Hispanic/Latino population is often viewed as a challenge. Popular perception is that the community brings high social service need but limited resources. Yet, research reveals that the Latino community is actually a young and dynamic consumer group open to civic participation (United States Census Bureau, 2009, Cohen 2007). The scarce scholarly literature that does exist, reveals how little is known about the Latino community in the United States especially in relation to their nonprofit and philanthropic history and participation factors. Marketers and fundraisers recognize that in-depth knowledge of any target market or community is necessary for success. By intentionally learning about Latinos and their nonprofit and philanthropic engagement practices, youth development organizations in the United States can make Latino growth an opportunity for new sustainability strategies.

This thesis argues that increasing Latino engagement in mainstream youth development organizations first requires historical and contemporary analysis of related practices in order to create attractive, relevant and successful strategies. Prioritizing and deepening Latino participation not only allows organizations such as 4-H, Boy Scouts, Girl Scouts and the YMCA to reach their diversity and mission goals, but it also makes strong business sense. Both historical and contemporary literature is reviewed in this study. New research is focused on two main areas:

1. The current engagement of Latinos in four youth development organizations: 4-H, Boy Scouts, Girl Scouts and the YMCA through review of existing data and interviews with national and local leadership.
2. The state of Latino nonprofit and philanthropic participation in the United States through interviews with community leaders and philanthropists engaged with or representing Hispanic/Latino communities.

Definitions related to the Study

For the purposes of this study, *U.S. mainstream youth development organization* is defined as a United States based nonprofit youth serving organization extensively recognized, accepted and frequently utilized by majority populations and most communities across the country.

The definition of *philanthropy* is complex and understanding varies greatly. The Spanish translation, *filantropía*, is not widely used and often not understood among Spanish speaking

Latinos in the United States. As explored later in this paper, philanthropy in the birth countries of Latinos in the United States Mexico is either absent or newly emerging.

In the United States, the term *philanthropy* is often used interchangeably with *charity*. *Charity* is derived from the Latin word *carus* (dear) and is often reflective of religious acts motivated by the church or religious leaders (Gregorian 2000, 3). *Philanthropy* is derived from the Greek word *philanthropos* (love of mankind) and has historically referred to secular acts of good that are not religiously motivated. Early usage in English implied caring disposition toward humankind. According to the Carnegie Foundation, in the United States today, the term describes “generosity that promotes human progress in any field” and although the term *philanthropist* sparks images of millionaires, most gifts of time and money are given by average families (Gregorian 2000, 3). Because of the sustainability focus of this study, a narrower version of the Carnegie definition of philanthropy is applied as follows: Generosity of financial resources or time contributed to financial fundraising for human progress by average Americans including Hispanics/Latinos.

Overview of the Subject Youth Development Organizations

Subjects of the study, 4-H, Boy Scouts, Girl Scouts and the YMCA, are among the largest, oldest and most recognized youth development organizations in the United States. Each fit the description of mainstream youth development organization intended for this study. The organizations are interested in further increasing Latino community participation and have implemented targeted engagement strategies.

National 4-H Council

The 4-H is a federated youth development organization that reaches 6 million youth annually. 4-H delivers experiential learning focused on: Science, Engineering and Technology; Healthy Living and Citizenship. There are 106 “land-grant universities” throughout the U.S. that deliver programs through “Extension Agents” in more than 3,000 counties. There is 4-H presence in 80 countries (National 4-H Council 2010).

Boy Scouts of America

The Boy Scouts of America is a federated youth development organizations that provides a program for young people that builds character, trains them in the responsibilities of participating citizenship, and develops personal fitness. The mission of the Boy Scouts of America is to prepare young people to make ethical and moral choices over their lifetimes by instilling in them the values of the Scout Oath and Law “on my honor I will do my best, to do my duty to God and my country and to obey the Scout Law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight. A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent” (Boy Scouts of America 2010).

Girl Scouts of the USA

Girl Scouts of the USA is a federated youth development organization that reaches 3.4 million girls annually. Girl Scouts provide “an accepting and nurturing environment, girls build character and skills for success in the real world. In partnership with committed adult volunteers,

girls develop qualities that will serve them all their lives, like leadership, strong values, social conscience, and conviction about their own potential and self-worth”. There are Girl Scouts in more than 90 countries (Girl Scouts of the USA 2010).

The Young Men’s Christian Association (YMCA)

The YMCA is one of the largest community-based human services organizations in the world. 2,700 YMCAs in the United States serve more than 21 million people each year, uniting children, women and men of all ages, races, faiths, backgrounds, abilities and income levels. Present in 10,000 communities across the United States, mission-driven YMCAs promote the following values that guide and unite members: caring, honesty, respect and responsibility. Founded in London, England in 1844, there are YMCAs in 124 countries around the world (National Council of YMCAs 2010).

Historical Background for the Study

Hispanics/Latinos may be of any race. The terms *Hispanic* and *Latino* reflect ethnicity and are the two umbrella terms that refer to people of Spanish or Latin American ancestry. Briefly, *Hispanic* refers to any Spanish speaker, including people from Spain. *Latino* describes people from (or with ancestors from) Latin America. The U.S. government includes both groups under the term *Hispanics* in statistical research and census reports (United States Census Bureau 2009). The term *Latino (or the feminine Latina)* and *Hispanic*, are used interchangeably in this document.

Latinos are also a multicultural people made of diverse national origins and linguistic groups. Latino ethnicity may be defined through review of colonial racial categories: white-native people from the continent of Europe; yellow- native people from the continent of Asia;

red- native people of North, Central and South America; and black- native people from the continent of Africa. Latinos are a multiracial ethnicity resulting from European movement and mixing of peoples during colonization of the Americas. The study of contemporary Latinos requires historical consideration of the Hispanic/Latino racial composition as a result of largely Spanish and Portuguese mixing with native indigenous groups of the Americas, the consequential loss of extensive indigenous populations because of European violence and disease, and the massive importation of African slaves to replace native slaves. Systems and structures in all sectors of Latin America today continue to reflect this regional history of colonization.

Latinos in the United States

After Mexico, the U.S. hosts the largest Hispanic/Latino population in the world (Cohen 2007). The Hispanic/Latino community, nearly 50 million U.S. residents, includes the largest immigrant groups in the United States coming from countries throughout Latin America and the Caribbean. Approximately 95 percent of the total Hispanic/Latino population is comprised of immigrant or U.S. born Latinos from, or with ancestors from, Mexico, Central America and the Caribbean. This includes 64.3 percent Mexican, 9.1 percent Puerto Rican, 8 percent Central American, 3.5 percent Cuban and 3 percent Dominican (Pew Hispanic Center 2008). Historical factors, cultural factors and philanthropic practices from countries of origin, greatly influence the philanthropic practices of diverse populations in the United States. Native philanthropic practices of diverse communities are in turn impacted significantly with exposure to the philanthropic culture of the United States.

Mexico lost more than half its territory after losing Texas in the Texas Revolution (1836) and through the Treaty of Guadalupe Hidalgo (1848) that ended the Mexican American War and conceded California, New Mexico, Nevada and parts of Colorado and Utah (Acuña 1981, 18; Gallegos and O’Neill 1991, 16). Without anywhere else to go, Mexicans living in the affected areas opted to stay and comply with United States territory laws (Acuña 1981, 19; Gallegos and O’Neill 1991, 16). This community is one of the first Hispanic/Latino in the United States and of historical importance when assessing the non-profit and philanthropic practices of today’s Latinos. As these Southwestern territories became part of the United States large numbers of Mexicans became U. S. citizens. Along with other immigrants they migrated to new communities in the Midwest and East. In 1904, Puerto Ricans were given “the right of free entry” to the United States. By 1917 large numbers of Puerto Ricans opted for U.S. citizenship and migrated to the mainland United States (Gallegos and O’Neill 1991, 33).

The Mexican and Puerto Rican community became a large part of the demographic and cultural make-up of the United States early in its development and provided the first networks for future Latino immigrants. Learning from these two communities comprises the bulk of Latino nonprofit and philanthropic literature.

History of Latino Philanthropy and Participation in the Nonprofit Sector

The rich history of Latino philanthropic and nonprofit engagement is far too fluid and intertwined to be examined solely by national origin or by national boundaries. Shared colonial history, borders and language have resulted in historical and contemporary philanthropic development patterns across Latino communities. The Mexican Center for Philanthropy (Centro Mexicano Para La Filantropía- CEMEFI) was created in 1998 to promote the culture of

philanthropy and social responsibility in Mexico through networking, institutional capacity building, the organization of conferences and advocacy. CEMEFI is affiliated with nearly 400 government, private sector, foundations and NGOs in Mexico and has over 500 members. CEMEFI divides the history of Mexican Philanthropy in 4 stages: Pre-Hispanic, Spanish (1521-1846) Conquest, Mexican Independence (1946-1968) and Today's Context (1968-2000s). This framework, when expanded and adapted, can present a historical framework for analyzing the history and development of philanthropy and the nonprofit sector in Latin America and the Caribbean and among Latinos in the United States (CEMEFI 2009).

Pre-Hispanic

Philanthropic practices were common in many pre-Hispanic indigenous cultures in Latin America and the Caribbean. An important aspect of indigenous philanthropic practices is that the dignity of the recipient was never compromised. For example, *tequio* is a philanthropic concept that originated in the Mexican state of Oaxaca (CEMEFI 2009; Layton 2004, 3). Community members were expected to provide services or contribute money for a collective project that would benefit the entire community. Another concept is the Tarahumara (northern Mexican indigenous group) custom called *Kórima* which required community members to share with the less fortunate in times of hardship but without indebtedness. *Kórima* practices included the redistribution of food to protect community members from hardships or starvation (CEMEFI 2009). Upon arrival, Spanish colonizers encountered peoples organized under structures of cooperation and mutual support through integrated social units called *calpulli* (Butcher 2004, 8).

European Colonization and United States Expansion 1521-1821

Spanish colonists capitalized on indigenous philanthropic values, such as *tequio*, repackaged the custom and introduced as early form of taxation facilitated through functioning systems such as *calpulli* (Butcher 2004, 8). In addition, Spanish colonialism introduced the Catholic Church as the primary philanthropic recipient and distributor throughout Mexico, Latin America and the Caribbean. The Spanish government ensured that philanthropic giving was an obligation led by the church. In turn, the church focused on investing primarily in community health and education services that were not provided by the governing authorities. This set the standard of Christian charity as a religious obligation. The Church removed all reciprocity and solidarity customs and traditions of indigenous America (Butcher 2004, 8). Church driven practices pushed, forced and instilled in the Americas, remain present in Latino communities in the United States today.

Development of Nation States and Latino Introduction of the Nonprofit Sector to 1821-1960

The majority of countries throughout Latin America and the Caribbean gained independence from Spain, and Brazil from Portugal from 1821-1844. Mexican Independence and the Mexican Revolution of 1910 resulted in a shift to government direction of all philanthropic initiatives. Other countries in Latin America experienced similar civil struggles and authoritarian governments. Maintaining powerful state authority included the State's primary role in delivering social services and replacing similar roles of the Catholic Church (Layton 2004, 3). Under Mexican laws implemented after the revolution, church and state were separated and the church was prohibited from owning land. Although loyalty to the Catholic Church was maintained by most of the Mexican population, the Mexican government was

expected to provide all humanitarian and community services through state support. Other home countries of today's largest U.S. immigrant groups in Central America and the Caribbean shared similar histories of the Catholic Church and authoritarian governments as primary actors in community service provision.

This time period is significant for Latino communities in the United States. Territories previously belonging to Mexico became States of the U.S. from 1845-1912 and in 1917, the Jones Act granted Puerto Ricans U.S. Citizenship. As with other groups of non-English speaking immigrants in the United States, marginalization motivated self-help action. *Mutualistas*, or mutual-aid societies provided support for a wide array of needs to Hispanic/Latinos living in the United States in the early twentieth century (Pycior, 2008).

The concept and founding of the first mutual-aid society, named "Junto", is credited to Benjamin Franklin. The goal of Junto was the mutual improvement of members and their communities. The group successfully created Philadelphia's first library, a volunteer fire department, street improvements, a mutual insurance company, a hospital and an education academy that became the University of Philadelphia (Gregorian 2000, 2). The successful mutual-aid society model spread.

Communities comprised of long established Hispanic/Latino communities and Mexican immigrants established their own mutual-aid societies or *mutualistas* to address wide-ranging and diverse needs of members such as resettlement, burials and insurance ((Acuña 1981, 303; Duran 2002, 11). In addition, *mutualistas* were significant for building social networks. Societies actively participated in fundraising by sponsoring fiestas and dances. *Mutualistas* addressed prejudice, segregation and support for investment in Latino communities (Duran 2002, 11). In

essence, for the first half of the 20th Century, the vehicle for Latino organizing in the U.S. was the *mutualista*, the first voluntary, collective self-help and self defense organization “where Mexicans moved, they established *mutualistas* (Acuna 1981, 303). The *mutualista* motto was known throughout the South and Mid Western U.S., “Patria (patriotism), Unión (unity) y Beneficencia (benefit)”. An accessible and popular vehicle, it became the preferred approach for creating labor unions until 1945 when the historic Latino labor struggle was launched (Acuña 1981, 256).

Although limited research exists, Mexicans, Mexican Americans and Puerto Ricans were the first Latinos in large numbers to experience the U.S. based non-profit sector in the 1930’s (Gallegos and O’Neill 1991, 22). An early example is participation was with the YMCA which initiated extension services to low income barrios and started YMCA clubs. Mexican and Mexican American youth were introduced to civic engagement concepts and encouraged to pursue college education in a club-like settings (Acuña 1981, 316). A now historical organization, the Mexican American Movement (MAM) was an output of the YMCA “Older Boys Conference” held in San Pedro, CA in 1934. This YMCA annual conference, renamed the Mexican Youth Congress, expanded and required a steering committee that evolved into the Mexican American Movement whose goal was “Progress through Education”. Important in the extension of organizing practices to the greater Latino community, the MAM launched the first national gathering of Spanish speaking peoples, “El Congreso de los Pueblos que habla Español (The Congress of Spanish Speaking Peoples)” in 1938 (Acuña 1981, 317). By 1940 the MAM had a published newspaper, sponsored a regional conference in Santa Barbara, CA, and sponsored a Mexican American Girls Conference and a Mexican American Teachers

Conference. Although the MAM curtailed in 1949, members went on to serve in key legislative civic positions (Acuña 1981, 317).

1960-1980 Growth in Organized Civic Participation

The period between the late 1960's and early 1970's was marked by the rise of student, labor and civic participation in Latino communities throughout the United States, Latin America and the Caribbean. Countries throughout Central America suffered civil war, conflict, repressive military authority and revolution. The devastating earthquake in Nicaragua publicly unveiled the corruption and State failure to appropriately respond. Governments were increasingly criticized by community members for its insufficient response to poverty and basic human needs. Local groups evolving into small NGOs began to play a more prominent role in the mobilization and distribution of vital community resources. After 1970, philanthropic initiatives began to further advance civic participation.

The 1960's brought significant change to Latino communities in the United States that is worthy of volumes of research and study. Historical events of the 1960's and early 1970's are the true foundation of Latino nonprofit and civic participation in the United States. The U.S. Presidential election of 1960 spurred historical civic participation of Latino communities. For the first time, Latinos identified with a candidate, John F. Kennedy, the first Catholic President of the United States. His death in 1963 resonated deeply with Latinos and does to this day. It is at this time that the revered historical hero of many Latinos in the United States, Cesar Chavez, becomes co-founder of United Farm Workers (UFW).

Cesar Chavez, trained in Saul Alinsky's Community Service Organization, tirelessly and transparently organized for initially Pilipino, and later Latino, migrant labor rights through UFW. Cesar Chavez brought to light the appalling conditions that migrant laborers experience in the United States. The struggle reached the hearts of numerous supporters and becomes an early Latino related philanthropic success. Chavez's nonviolent struggle utilized hunger strike methods. Again, symbolically for Latinos and highlighted in newspapers and magazines of the time, was the visit from U.S. Presidential candidate Bobby Kennedy to Cesar Chavez during the 1968 hunger strike is a subject of historical importance and an example of early Latino cross-sector action.

Again significant for further exploration, this time period encompasses the growth of Latino youth and student movements as well as the beginning of the Latino nonprofit sector comprised of Latino focused and managed NGOs. Notable examples include student groups such as MEChA (Movimiento Estudiantil Chicano de Aztlán) and the largest Latino member based nonprofit, National Council of La Raza (NCLR).

Lastly, although a limited body of research, existing literature from 1960-1980 consistently refers to two now classic books by Rodolfo Acuña, "Occupied America: A History of Chicanos" (1981) and "Hispanics and the Nonprofit Sector" compiled by Herman Gallegos and Michael O'Neill. Both are research cornerstones for further understanding of Latino nonprofit and philanthropic practices. Contemporary Latino Philanthropy and nonprofit engagement post 1980 is explored through the literature review in Chapter Two.

CHAPTER II. LITERATURE REVIEW

Contemporary Latino Philanthropy 1980-Present

The 1980-1990 is a significant period for Hispanic/Latino integration into mainstream nonprofit and philanthropic culture in the United States. In the 1980's Hispanics in the United States take off as a new business and philanthropic players. In 1981 Roberto Goizueta becomes the Chairman of the Board of Directors and CEO of the Coca-Cola Company demonstrating that financial strategic direction includes Latino representation in decision making (Coca Cola 2009). Latin America and the Caribbean entered the "lost decade" characterized by wide-spread economic crisis (Layton 2004, 4). In response, professional and more formal non-governmental organizations emerge throughout the region (Layton 2004, 4).

The demonstration of Mexican civic concern and philanthropic interest was evident in the community response to the earthquake of 1985 that left 20,000 dead. The earthquake sparked an extensive humanitarian and philanthropic response that included numerous community groups fundraising and providing critical services. This was a true turning point for civil society organizations in Mexico that extended regionally as seen in civic response in Central America after Hurricane Mitch (Stein de Levy 2007, 46).

It is in the 1980's that research on organized or formal nonprofit and philanthropic participation was launched. Very little is known about formal or organized Latino philanthropy or engagement in the nonprofit sector. Literature reviewed provides an introduction to key findings about the informal emerging culture. Formal philanthropy is not widely practiced. Existing examples of organized philanthropy, such as collective immigrant groups, are highlighted.

The Emerging Hispanic Philanthropic and Nonprofit Landscape

Although census related demographics are well researched, the socio-cultural study of Latino communities in the United States is relatively new (Center on Philanthropy and Civil Society 2003, 3). As introduced earlier, and due to increasing interest, demographic and cultural research about Hispanics is growing and expanding globally (Cohen 2007, 7). Nevertheless, information on current Hispanic/Latino engagement in the U.S. non-profit sector is very limited and found primarily in reports from philanthropic institutions. Research of Hispanic/Latino financial relationships with U.S. mainstream non-profits is even more limited.

Comparative to the abundant information related to philanthropic study, Latino specific information is very limited (W.K. Kellogg 2001, 5). Few academic historical and social scientific assessments of U.S. Latinos exist which further complicates understanding of Latino philanthropy (Center on Philanthropy and Civil Society 2003, 3). Formal studies on Latino philanthropy are few (Center on Philanthropy and Civil Society 2003, 3). Initial research shows the topic first systematically appearing in 1989-90. Some of the most referenced pieces date from the mid 1990s to early 2004.

Literature that is available provides a general overview for illustrating the contemporary Latino philanthropic and nonprofit landscape. A summary of key findings follow:

There is a visible Business Case for Increasing Latino Philanthropic Participation

The “business case” importance of the U.S. Latino community is consistent in all literature and reports. The sheer growth numbers alone are a basis for making Latinos a strategic market group or target population for non-profits (W.K. Kellogg 2001, 1-2; Ramos and Kasper 2000, 1). Growing numbers of mainstream foundations are fostering the study and promotion of

philanthropic practice in communities of color (W.K. Kellogg 2001, 2). The integration of Latinos into U.S. non-profit and philanthropic sectors is of undeniable importance (Ramos and Kasper 2000, 1).

Philanthropic Terminology and Concepts are Unclear amongst Latinos

Consistent clarity of related terminology and comprehensive understanding of “philanthropy” as a formal practice is minimal for many Latinos and is often not well received in the community (Ramos and Kasper 2000, 6). Many Latino immigrants come from countries where government and churches have provided primary delivery of social services and where formal philanthropy does not exist. The non-profit sectors in many home countries are either small or just emerging (Ramos and Kasper 2000, 5). Topics such as planned or endowment giving are not even introduced or touched upon in most communities of color (W.K. Kellogg 2001, 5).

Historically, philanthropic giving in Latin America has not been motivated by the opportunity for tax deductions like in the United States. This concept is relatively new. Under the Mexican and other Latin American legal system, qualified private organizations can issue tax deductible receipts for donations after receiving the legal status of “*donataria*”. The process requires compliance with a list of prerequisites that must be renewed and examined annually. The legal system that issues the *donataria* status was recently reformed making the process more accessible to Civil Associations. Achieving *donataria* status remains challenging and only organizations with clear constitutional humanitarian goals are eligible (CEMEFI 2009).

Latino Culture Must be Considered when Promoting Philanthropic Engagement

Generally today, the culture of philanthropy among diverse ethnic and racial groups living in the United States is quite varied and is constantly evolving. There is increasing interest from community organizations, foundations and non-profits related to the giving and volunteering practices of diverse ethnic groups. In 2002, the WK Kellogg Foundation launched a comprehensive research initiative related to the philanthropic culture in communities of color. Some of their key findings are as follows:

- Examples of philanthropic giving are highly personal and often classified as informal (i.e. helping a family member or neighbor).
- Sending money to aid family members in country of origin is common.
- Gifts to assist recent immigrants adjust and relocate are common.
- Formal giving is often affected by generational position or immigration status.
- A large majority of communities of color report giving and volunteering through churches and religious organizations.
- There is a high commitment to social justice issues.
- Giving is often directed towards immediate community issues and humanitarian needs.
- Understanding of the term philanthropy differs in many communities. Providing definitions and common understanding is important.

Similar studies targeted at the Latino community reveal similar trends. Latino cultural values and traditions are crucial variables for consideration when studying Latino participation in the U.S. non-profit and philanthropic sector (Ramos 1999, 150; Ramos and Kasper 2000, 4, W.K. Kellogg 2001, 5). Especially significant are cultural concepts that refer to family, personal relationships, collective action and spirituality (Ramos and Kasper 2000, 4-5). Unlike mainstream philanthropists, often driven by tax incentives and organizational links, Latino donors are driven by family and culture (Ramos 1999, 150). Family and religious giving is a practice and priority for Latinos (W.K. Kellogg 2001, 6; Ramos 1999, 149). Personal connections and the development of trusting relationships are critical (W.K. Kellogg 2001, 7).

Volunteerism is Critical for Deepening Engagement

Because of the importance of relationships for Latinos, volunteerism is an important step for fostering Latino philanthropic development and furthering Latino engagement in mainstream U.S. non-profits (Ramos and Kasper 2000, 7; Ramos 1999, 160). Sadly, Latino volunteer participation appears very low in most U.S. non-profits. In May 2008 the Center for Nonprofits and Philanthropy estimated that 83 percent of nonprofit board members are Caucasian, 9 percent are Black and 4 percent are Hispanic (Ostrower 2008, 8).

Formal Philanthropy

Literature shows that formal or organized philanthropy is not widely practiced by Latinos. Much of the existing formal Latino participation in the non-profit sector is directly with Hispanic/Latino community organizations, nevertheless, giving to mainstream non-profits is growing (Ramos 1999, 155). Gifts are often directed to universities, national health related and emergency assistance organizations (Ramos 1999, 160). Latina/o celebrities often spearhead

progress in this area (Ramos 1999, 160). Research identifies that Latinos in the U.S. do not have formal systems for giving and their charitable contributions are less than other groups (Center on Philanthropy and Civil Society 2003, 3). Founded in 1983, Hispanics in Philanthropy (HIP) is the only national philanthropic organization focused on Latinos. In 2000, HIP had 400 members. Other philanthropic organizations have initiated focus on minority communities in general (Ramos and Kasper 2000, 9). HIP is a critical advocate for increasing Latino nonprofit and philanthropic research. In 1999 HIP led efforts for compilation and publication of “Nuevos Senderos: Reflections on Hispanics and Philanthropy”. This body of research and essays is foundational for learning about existing formal practices.

Hometown Associations, Remittances and Partnership: An Example of Formal Latino Philanthropic Practice

Collectivist values of many Latino immigrants are reflected in formal Latino philanthropic practices in remittances (money sent to home countries) and participation with *mutualistas* or mutual aid societies (Ramos and Kasper 2000, 4; Ramos 1999, 149). Some of the best examples of formal philanthropic actions are led by immigrant groups or “Hometown Associations” small philanthropic organizations created by immigrants from the same community of origin that are currently living abroad in the same community (Perry 2006, 2).

Remittances or income sent back to home countries from immigrants living abroad now equal at least 90 percent of Foreign Direct Investment. Latin America receives more remittances than any other region of the world (Acosta, Calderon, Fajnzylber, Lopez 2006, 957) and Mexico receives more than any other country in the world (Ruiz 2006, 47). In 2005, \$20 billion was sent

to Mexico by Mexicans living in the United States through 59 million transaction averaging \$341 each (U.S. Mexico Chamber of Commerce North East Chapter 2006).

Research shows that if remittances are to foster philanthropy, immigrants must first partner with an immigrant group on a community project or initiative. Secondly, the immigrant group must engage in partnership with the government, for-profit or non-profit sector (Orozco 2004; Perry 2006). Successes are largely documented in the partnerships involving Mexican Hometown Associations, (Orozco 2007). There are more than 2,000 Mexican Hometown Associations (HTAs) throughout the United States, 200 El Salvadoran and 200 Guatemalan (Orozco 2007, 228). HTAs allow immigrants to maintain a sense of community, direct and implement community development programs and leverage political influence in Mexico (Orozco 2004, 31; Perry 2006, 1). To truly understand the depth of HTAs is to move beyond their role as immigrant groups and consider their role in philanthropy (Orozco 2007, 223). Important for understanding nonprofit volunteer methods, HTA structures are based on traditional voluntary boards with elected officer positions of President, Secretary and Treasurer (Orozco 2007).

Successful Mexican development projects have resulted in partnership with the Mexican Government under an initiative called 3 X 1 (tres por uno) which matches every remittance dollar with three additional dollars from the Municipal, State and Federal Government for select community development projects (Orozco 2004, 34). According to interviews of HTAs, approximately half of the Associations participate in 3 X 1 initiatives. Hometown Associations are estimated to contribute US\$30 million annually to development projects in Mexico. The Mexican Government averages contributions of approximately US\$15 million annually (Orozco

2004, 34). Impact of 3 X 1 projects are viewed positively by local communities and have made significant impact on the development of recipient communities in the area infrastructure development, needed services and employment opportunities since local residents provide project labor (Orozco 2004, 35). Examples of specific projects are well documented (Orozco 2004; Perry 2006). Similarly, immigrants from El Salvador are partnering with the Salvadoran National Development Agency and the Salvadoran Ministry of Foreign Affairs through matching grants and a competitive initiative called “Unidos por la Solidaridad” that funds up to 90 percent of a winning HTA project. This example is critical for introducing cross-sector partnership to grassroots Latino communities.

Interestingly, HTAs from Mexico and Central America are increasingly supporting philanthropic initiatives in U.S. communities with large numbers of immigrants. For example, a Guatemalan HTA supports indigenous Guatemalans in both the community of Jacaltenango, Guatemala and Jupiter, Florida, where the Association is based (Orozco 226, 2007). El Salvadoran HTAs work diligently to support U.S. based initiatives such as cultural events, creation of scholarship funds, youth development programs and recreational opportunities (Orozco 2007, 231). Honduran Garifuna (Afro-Honduran ethnic group) HTAs in New York City have created a foundation fund to support local Garifuna economic development opportunities through financial literacy, investment opportunities and real estate ventures (Orozco 2007, 239).

Emerging research shows that Hometown Associations are increasingly partnering with foundations that are interested in U.S. Latino demographics (Orozco 2007, 248; Perry 2006, 2). Partnering foundations include smaller state level organizations as well as large national foundations. Examples include the Chicago Community trust that provides training grants to

Associations in marketing, fundraising, strategic planning and public speaking and the Rockefeller foundation which provides salary support for Hometown Association development project facilitators and provides resources for Associations to partner with community organizations and NGOs that provide management of development projects (Perry 2006, 2-3).

In summary, there is a long way to go for the formal Latino nonprofit and philanthropic sector. Interesting history of informal practices provides an exceptional foundation for increasing Latino engagement in the more formal U.S. nonprofit and philanthropic sector. Experiences from Latino Hometown Associations surely present viable strategies worthy of adaptation and replication. Still, models for replication are few. Chapter three introduces research methods utilized in this study to assess Latino participation in subject youth development organizations and the philanthropic and nonprofit Latino participation. Insights from the review of literature on contemporary Latino philanthropy are applied in the continued design and delivery of this research.

CHAPTER III. RESEARCH METHODOLOGY

Historical information and review of literature reveal the depth of nonprofit participation and philanthropic practices of Latinos. Importantly, scarcity of related literature presents an immediate call for further research and data compilation. This study responds to the research question of how mainstream youth development organizations increase Latino engagement in their sustainability and philanthropic efforts by building on the existing body of research and literature. As a Latina and as a twenty-year nonprofit professional at a national nonprofit youth development organization, I am frequently asked how to initiate and further Latino community engagement in mainstream nonprofits. My answer is always the same. Start by increasing your knowledge of the Latino community and continue to build your Latino cultural competence through interaction with the community.

In my role as national trainer I interface with hundreds of nonprofit employees and volunteers annually and find knowledge of Latino culture is limited. Without even basic information such as Hispanic/Latino terminology or knowledge of the diverse Latino national origins, cultural interaction is challenging. I have witnessed that the lack of Latino cultural competence makes relationship building, a necessity for philanthropic donor cultivation, almost impossible. I find the absence of Latino participation is remarkably visible in national organizational trainings, conferences and forums, and especially within nonprofit leadership circles. Consider that Latino participation with U.S. based nonprofit boards is less than four percent (Ostrower 2008, 8). In my personal and professional experience, and as confirmed in the literature, little is known about Latinos in the U.S. and genuine interaction is limited. True

sustainability and philanthropic success starts with increasing Latino cultural competence in the nonprofit sector and builds on lessons learned through interaction with Latinos.

Through interviews and the review of existing data from 4-H, Boy Scouts, Girl Scouts and the YMCA, this study examines Latino participation in four national youth development organizations. In addition, through interviews with community leaders and Latino philanthropists the study examines Latino nonprofit engagement and philanthropic practices.

Presentation of Research Methodology

Research methods used in this study were largely qualitative. Methods for data collection included interviews and analysis of existing public information.

There are two main research focus areas:

1. The current engagement of Latinos in four youth development organizations: 4-H, Boy Scouts, Girl Scouts and the YMCA assessed by:
 - a. Analysis of existing qualitative and quantitative data on Latino participation in the four mainstream youth development organizations. Data included public records, electronic resources and annual reports accessible through the organizational website.
 - b. Compilation and analysis of Latino initiatives through interviews, non-anonymous, with ten national and local leaders from the four organizations.
2. The state of Latino nonprofit participation and philanthropic engagement in the United States through nine non-anonymous interviews that included:

- a. Five community leaders engaged with Hispanic/Latino communities. Focus of the interview was Hispanic/Latino participation with nonprofits and youth development organizations
- b. Four Latino Philanthropists. Focus of the interviews was Latino philanthropy and practices.

Identification of Participating Youth Development Organization

Subject youth development organizations, 4-H, Boy Scouts, Girl Scouts and the YMCA, fit the description of mainstream youth development organization intended for this study. The organizations are committed to increasing Latino community participation and were open to dialogue and assessment. The organizations target Latino communities through programs and initiatives. All the organizations are part of National Collaboration for Youth, an umbrella coalition of large youth development organizations that has done significant advocacy for minority engagement in mainstream non-profits. In 2007 National Collaboration developed a resource entitled “Preparing Staff to Work with Immigrant Youth” in which each of the organizations participated actively to develop.

Interview Recruitment and Selection

Only adults were interviewed and all participation was voluntary. Names of interviewees and organizations are included. Snowball sampling for identification of interviewees was applied. Interviewees were targeted for:

- a. Leadership role in the subject youth development organizations
- b. Knowledge of and experience with Latino nonprofit and philanthropic engagement.

Numbers and general profile of Interviewees

- a. Ten national and local leaders from 4-H, Boy Scouts, Girl Scouts and YMCA
- b. Nine philanthropists and community leaders from across the country with knowledge and experience in the area of Latino nonprofit participation and in Latino philanthropy. Two participants interviewed for both the community leader and Latino philanthropist questions.

Interview Instrument

Located in appendix A, the interview template is comprised of three question categories targeted to subject organization leaders, community leaders experienced with Latino engagement and Latino philanthropists. Results and conclusions are presented by the interview categories.

This study strives for academic integrity and presentation in a timely, practical and applicable manner recognizing the much needed strategies for increasing Latino Engagement in the nonprofit and philanthropic sector. Chapter four further explores research results and analysis.

CHAPTER IV. ANALYSIS AND RESULTS

Overview

4-H, Boy Scouts, Girl Scouts and the YMCA are among the largest and most recognized youth development organizations in the United States. The organizations operate through a federated approach and are represented through local organizational councils and a National Council. The study explores Latino engagement in the organizations through this local and national approach and perspective. Data was compiled from public records, electronic resources, annual reports and interviews with national and local leaders from the four organizations. Interviews with Latino community leaders and philanthropists allow for further assessment of Latino nonprofit participation and philanthropic engagement in the United States.

Research results demonstrate the critical role the four subject organizations play in youth development and the deep commitment of nonprofit professionals, community leaders and pioneering Latino philanthropists. It is clear that each organization plays a vital role in communities around the country. The results are presented in the three question categories of the interview template and focus on: 1) Latino engagement in 4-H, Boy Scouts, Girl Scouts and the YMCA 2) Hispanic/Latino nonprofit engagement practices and 3) Latino philanthropic practices.

Presentation of Results

Organizations at a Glance

Organization	National 4-H (National 4-H 2008)	Boy Scouts (Boy Scouts of America 2008)	Girl Scouts (Girl Scouts of the USA 2008)	YMCA (YMCA of the USA 2008)
Year Founded in the United States	1902	1910	1912	1851
Mission	Empower youth to reach their	To prepare young	Build girls of courage	To put Christian Principles into

	full potential, working and learning in partnership with caring adults	People to make Critical	Confidence, and Character, who make The world a better Place	practice through programs that build healthy spirit, mind and body for all
Reach	6 million	4 million	3.4 million	21 million
International reach	80 countries	40 countries	90 countries	124 countries
Local councils/affiliates Reach	3000 counties	300 local councils	166 local councils (after realignment/mergers of 312 council in 2006)	2,686 local YMCAs
National Council 2008 Operating Revenue	US\$32 million	US\$133.7 million	USD \$74.5 million	US\$88.9 million

Note: Latino demographics are not consistently tracked across organizations and therefore not included in the organizational chart. Available demographic numbers are presented in organizational interviews.

National 4-H Council

4-H was first created to make public school more connected country life. The name 4-H refers to core organizational values: *Head*, representing managing and thinking; *Heart*, representing relating and caring; *Hands*, representing giving and working; and *Health*, representing being and living. Reaching more than 6 million young people, 4-H meets youth in their home communities, often rural communities, and connects them with local universities. In the company of trusted staff and volunteers, this exposure to university life is a defining moment for youth. As stated by Barbara Stone of National 4-H Council, “Expose youth to a campus and the decision is usually made right then- they will go to college.”

4-H professionals are often employed by local universities. This unique context has allowed for some of the only academic studies available on contemporary practices of Latinos in the nonprofit sector. Important research includes the volunteer practices of Latinos in

mainstream youth development organizations. Trailblazing work of 4-H staff from places such as California, Nebraska and Oregon began informing the National Council on the rich opportunity for engaging Latino youth. Oregon 4-H responded to remarkable growth of Latino populations in counties throughout the United States without previous histories of Latino demographics. These growing markets were perfect for 4-H extension. Although not integrated into the strategic plan of the National Council, Latino engagement is definitely a priority.

4-H Illustrative Examples

Jo Turner, National 4-H Council Foundations Relations Consultant, offered the following programs that local councils are finding valuable for engagement of Latino young people.

Bloco Drum and Dance

4-H Bloco Drum and Dance is an after school initiative modeled after Brazilian Carnival tradition that incorporates music, dance, and nutrition education by providing youth the opportunity to raise academic standards, make better food choices, reduce high school dropout rates, discourage gang participation and build a sense of cultural pride. The program engages middle and high school students from diverse backgrounds to share love of music and dance in a safe after school environment. Drum students learn basic music concepts and techniques of playing various instruments, while dance students learn basic dance steps and develop their own dance routines. Older high school students serve as mentors to the students. The program has a nutrition component that includes healthy snacks and nutritional learning. Participants share talent and organizational values by performing at local, state and national events (National 4-H Council 2010).

Diverse Youth-Adult Partnerships in Rural Nebraska

Communities involved in 4-H "Diverse Youth-Adult Partnerships in Rural Nebraska" receive support to train a team of youth and adults, facilitate community needs assessments and solution plans with community members. This project targets rural youth and youth at risk for leadership development skills, culture competency training and civic education through partnership with adult mentors and action-focused community development initiatives. The project reaches 15 Tribal, Hispanic and rural Nebraska communities. Project outcomes activities include: 1) a "Register, Get Out and Vote" project targeting Hispanic community members; 2) activities targeting youth suicide prevention in Tribal communities; 3) community beautification project targeting the elimination of graffiti in a Hispanic community; 4) a "Leaf Your Litter Here" campaign targeting community beautification and litter prevention; and 5) identification of safety as an issue and the improvement of a walking trail for school children.

Tech Wizards

4-H Tech Wizards is a bilingual, family-supported, after school technology program that targets low-income Latino youth for healthy lifestyle education and workforce skills with the goal of motivating post-secondary education, productive jobs and careers, and community engagement. Three to five high-tech professionals mentor ten to twelve students in a group setting. The curriculum has three skill levels delivered over three years. Youth develop skills in website development, video and podcast production, GIS/GPS technologies, Lego robotics, and newer technologies through real-world situations. Youth also volunteer fifteen hours annually in technology-related service learning benefiting the larger community. In the program's 8 years of delivery, approximately 95% of participating youth have completed the program, 95% have

demonstrated mastery of all skill levels, 85% have annually completed 15 hours of service learning, 95% have graduated, and 70% have pursued post-secondary education (National 4-H Council 2010).

Boy Scouts of America

Scouting is a true tradition in the United States. The organization's positive character values have shaped the values of many business, public and nonprofit professional men in the United States. In an effort to support Latino engagement, Boy Scouts initiated Boy Scouts Hispanic Initiatives in 2008, a focused national initiative concentrated on the engagement of Latinos and easily accessible from the national Boy Scout website. This effort includes a fully staffed senior national leadership level team of Hispanic professionals and centrally located Hispanic Initiatives link on the Boy Scouts of America website. The Hispanic Initiatives section of the Boy Scouts website is available in both English and Spanish.

Boy Scouts Illustrative Example

Boy Scouts Hispanic Initiatives

Boy Scouts of America recognized that the tremendous growth rates of the United States Hispanic population and in response created the national level Boy Scouts "Hispanic Initiatives" to reach out to the community "in ways that are meaningful and relevant, while also ensuring the continued influence of Scouting in developing ethical leaders of tomorrow. Through the formation of the Hispanic Initiatives and the Hispanic Initiatives National Committee, the Boy Scouts of America is continuing its commitment to create progressive and innovative programs for America's youth and their families, interweaving relevant culture throughout Scouting and

creating a meaningful experience for all” (Boy Scouts Hispanic Initiatives 2010). Hispanic Initiatives is fully staffed by Latino and culturally competent staff under the direction of Marcos Nava, National Director of Hispanic Initiatives for Boy Scouts of America.

Boy Scouts Hispanic Initiatives efforts are focused on:

- Latino youth membership
- Recruitment, retention, and promotion of Latino executives
- Engagement of Latino parents as volunteers
- Partnerships with Latino organizations.

Through focus on the four areas Boy Scouts of America seek to double the membership of Latino youth, increase inclusion of Latinos in the organization, raise visibility of Boy Scouts as welcoming to Latinos and ensure improved service to Latino families in a culturally sensitive way. Hispanic Initiatives maintains the traditions of the Boy Scouts of America through contemporary and culturally appropriate marketing materials, recruitment strategies, partnerships, and program development. Boy Scouts of America believes that Hispanic Initiatives success will lead to more financially viable local council and ensure bilingual and bicultural professionals.

The Boy Scouts of America Hispanic Initiatives team is a valuable resource for all Boy Scout professionals that may not have the Latino cultural competence to connect and serve local Latino communities. Hispanic Initiatives professionals are available to support marketing materials in English and Spanish and for local council strategy development to reach and serve Latino families and communities.

The goals of Hispanic Initiatives follow:

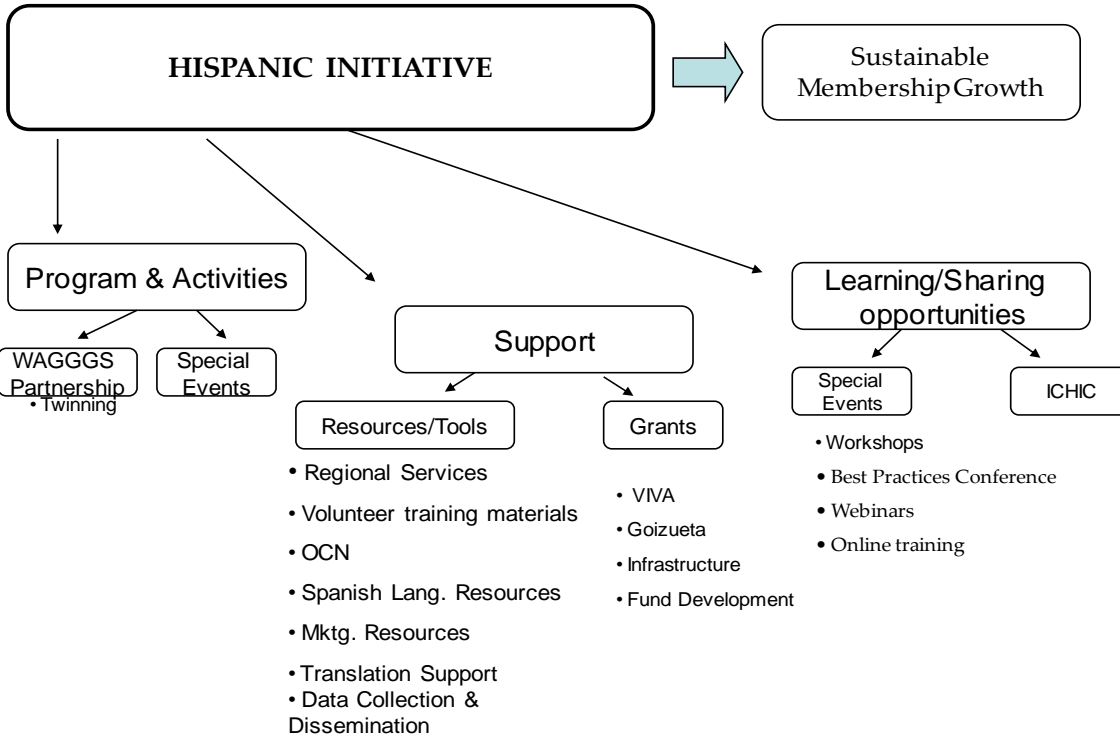
- **Staff Recruitment:** Recruit, retain, and promote bilingual/bicultural staff that connect with the community and build membership.
- **Communications and Marketing:** Production of high-quality, bilingual resources to make scouting accessible to all generation of Latinos. Available Spanish language materials including a full 360° marketing campaign with TV, radio, print, online and community outreach components.
- **Partnerships:** Support to initiate partnerships and relationships at the national level with Hispanic groups and organizations that further foster partner opportunities for local councils.
- **Diversity Training:** Provide training and tools to local councils seeking information, knowledge and tips to work more effectively with Hispanic communities.
- **Program Development:** Assist in program delivery of traditional scouting to the Hispanic market, for example, “Soccer & Scouting”.
- **Funding:** Support in the identification and access of funding for scouting programs in Hispanic communities (Boy Scouts Hispanic Initiatives 2010).

Girl Scouts of the USA

Girl Scouts USA continues to apply innovative approaches to ensure that girls receive comprehensive services and values based support to flourish as individuals and community leaders. Following a commendable tradition, Girl Scouts have taken daring and innovative steps

to reach the Latino community and bring valuable services to Latinas across the United States. Latino engagement strategies of Girl Scouts USA are fully integrated into the overall strategies of Girl Scouts USA. This includes executive level Latina professionals and volunteers, including a past Latino Board Chair, investment of resources and high visibility efforts to ensure Girl Scouts is viewed at all levels as fully integrated with Latinos and welcoming of Latino communities. The entire Girl Scouts website is available in English and Spanish. Girl Scouts are the *pioneras* in community philanthropy. As stated in the interview with Jose Rendon, retired YMCA Executive and past Chair of the YMCA Latino Network, “there is a responsibility of nonprofits and youth serving organizations to raise money and carry out programs. This must come from caring passionate adults that want to give back. We need individuals in youth development organizations to take Latino interaction to new levels. The best organizations have been the Boy Scouts and Girl Scouts, especially the Girl Scouts, not only providing volunteer leadership but supporting as one begins to give. Who has not bought cookies? They reach youth and then move to impact adults.”

The fully integrated approach has been successful. According to Gladys Padro-Soler, Hispanic Girl membership grew 6.5 percent from 2008 to 2009 (273, 552 to 291,353). Data for Hispanic Adult membership demonstrates 17 percent growth from 2008 to 2009 (40,475 to 47,469). Overall Hispanic membership growth for the period of 2000-2007 is estimated at 63 percent. The following chart provided by Gladys Padro-Soler illustrates the fully integrated strategy.



Girl Scouts Illustrative Example

¡VIVA Lider! Promising Practices for Hispanic Membership Growth

For the past three years and with support of various funders including the Goizueta Foundation, Girl Scouts of the USA have developed, tested and improved Hispanic strategies. This included the revamping of volunteer and employee learning opportunities, delivery of translated materials in Spanish, and support for local councils to work in schools, with churches, community leaders, and Hispanic-owned businesses.

¡VIVA Lider! Promising Practices for Hispanic Membership Growth is guide that captures promising practices and lessons learned or for engaging Latina girls and adult volunteers. With support from external evaluators, Cassandra Drennon & Drennon Associates,

Inc. “promising practice” must be effective in reaching or serving Hispanic members, must be sustainable, regardless of future changes in funding and must be replicable for other local councils. The following overview was shared by committed interviewees from Girl Scouts USA.

Captured in one guide funded by the U.S. Department of Justice, *¡Viva Lider!*, provides an overview of strategies implemented by local Girl Scouts councils from across the United states. Strategies address Latino engagement in the following areas:

- Membership extension
- Well-trained and well-supported volunteers
- Program delivery
- Staffing structure
- Financial sustainability

A promising practice highlighted in *¡Viva Lider!*, is the local council in Nassau County, NY created a Hispanic/Latino task force that convenes diverse Hispanic leaders and community members to support Girl Scouting for local Hispanic girls. Formed in 2002, the task force’s mission is to support Girl Scouts programming and fundraising efforts and enhance the status of Girl Scouts within Hispanic communities.

Task force volunteers develop, staff, and sometimes fund programs, covering topics such as health, budgeting, career development and other issues of interest to girls. The council encourages all Spanish-speaking staff to attend task force meetings, and they are recognized for their work with the task force. Another function of the task force is to meet with service unit managers in areas with significant Hispanic populations to discuss the importance of recruiting bilingual volunteers and of serving the needs of the Hispanic community. Start-up requirements

include leadership of an outgoing, bilingual staff member, preferably well known in the community, who is committed to networking energetically with organizations, schools, and businesses and allocation of \$2,000 the first year for meet-and-greet events.

Reported results from Nassau County include increase in Hispanic girl membership from 1,253 to 2,644 between 2002 and 2008 (111 percent increase), increased inquiries from Hispanic parents, and task force growth from 15 to 50 from 2002 to 2008. Reported success factors in the report include Community service manager's well-regarded position in Hispanic community Eight Spanish-speaking council staff members focus on action oriented initiatives that address needs and priorities of Hispanic girls and parents and Strong support from council CEO, who attends all task force meetings. Sustainability is secured as it is an all-volunteer, self-supporting initiative (Girl Scouts 2010).

YMCA

The YMCA reaches more than 21 million youth and families annually in communities throughout the United States (YMCA 2008). The organization's vast name recognition comes from decades of engagement with diverse community members, numerous public figures with histories of YMCA participation and of course, the now immortalized "YMCA" song by the Village People released in 1978. Local YMCAs across the United States are serving Latino communities. Tracking membership race and ethnicity is not widely practiced in most local YMCAs. The YMCA of the USA National Council reports in the 2008 State of the Movement Report that in 2007, three percent of YMCA policy volunteers and five percent of YMCA exempt staff are Hispanic/Latino.

YMCA Illustrative Examples

Hispanic/Latino Leadership Network

An Affinity Group of YMCA of the USA, the YMCA Hispanic/Latino Leadership Network is a network of Latino YMCA staff from across the country committed to genuine and meaningful engagement of Hispanics/Latinos in the YMCA. The Network collaborates with the YMCA of the USA and YMCAs throughout the United States to cultivate resources and develop YMCA capacity to meet the needs of the growing Hispanic/Latino population. The Network seeks to increase the engagement and professional growth of Latinos in the YMCA, assist YMCAs to reach and serve Latinos and to sensitize the greater YMCA community on issues important to Latino communities. The Network is an accessible resource for YMCA of the USA and YMCAs across the United States. The Network is led by Steering Committee of up to 24 members. Currently, there are 22 Steering Committee members from YMCAs across the country and from YMCA of the USA (YMCA Hispanic Latino Leadership Network 2010).

Strengthening Inclusion: Engaging Hispanic/Latino Communities in your YMCA

A resource targeted to local YMCAs seeking to increase knowledge and strategies to ensure the inclusion of Latinos in their YMCAs. The workshop and accompanying manual is coordinated by the YMCA of the USA International Group in collaboration with the Hispanic/Latino Leadership Network. Local YMCA staff and volunteers are presented with an overview of changing Latino demographics in the US, information on the diversity within the Latino community, an overview of related terminology, programs of interest to the community and successful Latino outreach initiatives and programs from local YMCAs. The manual encourages YMCAs to address the pressing needs of Latino communities in the areas of Health/Wellness, Education and Financial Literacy (YMCA of the USA 2010).

Welcoming Hispanic/Latino Families into YMCA Early Childhood Education and Care Programs

In 2007, the Goizueta Foundation awarded YMCA of the USA a three-year grant to initiate this program to better engage Hispanic/Latino families in YMCA early childhood education and care. The pilot focuses on early childhood outreach for Hispanic/Latino communities at five Georgia YMCAs; national research and program development on early childhood education and care for Hispanic/Latino children; and need-based tuition assistance to children at the participating YMCAs. *Welcoming Hispanic/Latino Families* addresses challenges of serving the growing Hispanic/Latino community by providing bilingual staff and support, culturally relevant curricula and professional development opportunities to help retain staff. The program and financial assistance for low-income children enable the YMCAs to enhance the quality of care provided for children and families, particularly those from Hispanic/Latino communities, and serve more Hispanic/Latino families. The Hispanic/Latino Leadership Network Provided consultation to the initial grant proposal and was supported by the Increasing Inclusion work of the International Group.

YMCA Hispanic/Latino Health & Well-being Collaborative

This three-year pilot project funded by PepsiCo Foundation is part of the YMCA's national health initiative, Activate America®. The project acknowledges health disparities of the African American and Hispanic/Latino population and addresses and improves health behaviors of African-American and Hispanics/Latinos by more effectively supporting their specific health and well-being wants, needs and interests. Through this project, local YMCAs are testing and refining innovations in programs, policies and operations to help Hispanic/Latino individuals identify, achieve and maintain their health and well-being goals. In addition, each YMCA

engages a community partner that brings additional Latino competencies to the project (YMCA 2010).

Presentation of Interviews

Ten interviews were completed with national and local leaders from 4-H, Boy Scouts, Girl Scouts and YMCA with knowledge to discuss Latino engagement in their organizations. Nine interviews were completed with community leaders and Latino philanthropists from across the country with knowledge and experience in the area of Latino participation in subject organizations and in Latino philanthropy. Two interviewees were captured as both community leader and philanthropist.

Interview Tables

The following Tables present interview results in a brief and systematized manner. The professional expertise and information of each interviewee is greatly appreciated. The interviews contain valuable information and insights in areas where limited literature exists. In an effort to maintain and share the unique voices captured, extraction of highlights and key concepts are found in Appendix B. Interview tables are presented by 1) organizational interviews 2) community leader interviews and 3) Latino philanthropist interviews.

Youth Development Organization Interview Tables

Youth Development Organization Name Interview Questions	4-H S. LeMenestrel National Program Leader, Youth Development Research 4-H National Headquarters (Washington, D.C.)	4-H R.Rennekamp Professor, Department Head, 4-H Program Leader Oregon State University (Corvallis, OR)	4-H B. Stone National 4-H Council Vice President Partner Operations (Washington, D.C).	Boy Scouts M. Nava National Director Hispanic Initiatives Boy Scouts of America (Irving, TX)	Boy Scouts J. Richers CEO/Scout Executive Sequoia Council, (Visalia, CA)
Overview of Latino Participation in your Organization	Demographics differ in each state	Started with a champion taking us from white agrarian to one that aggressively encourages Latino participation	Through the states with high population Latino	Attempts for many years. Push in 2008 through the creation of Boy Scouts National Hispanic Initiatives which includes 6 target cities	We were one of the 6 pilots selected to serve with Marcos Nava. Bringing of local and national. We took time to learn about the culture. We learned to partner with Girl Scouts to serve entire family
Do Latinos utilize and Pay for services	Services free	We have small fees but yes if needed	Services free. Latinos seek family focus, school and workforce development.	Yes. With 25 years experience, yes. If Latinos find value in services they will pay.	Yes. We were quickly educated by Hispanic Chambers purchasing power is there. Need to address language barriers and maintain family focus.

What is the participation Of Latinos in the Organization. Changes In last 10 years	Anecdotally it has increased	Over the last 10 years growth from 1-2% to 17-20% in Oregon	Refer to other 4-H interviewee	Increased with the launch of Hispanic initiatives. In 2007 we had 100,000 Latino members. In 2008 - 133,000 and 2009- 130,000.	It has increased. Survey showed that 30% of council participants are Latino but community demographics are 51% so we have a way to go.
Are Latinos represented Among your employees/ Staff	Yes	Yes, 5 Latinos on staff in Oregon. This is critical to demonstrate Latino inclusion.	Yes	Yes. We have 180 Latino executives across the country. This number has been flat	Yes. 6 of 10 staff are Spanish speaking.
Do Latinos serve on your Volunteer boards	Volunteers are more challenging	Not as successful but making attempts	More challenging	Info not tracked but encouraged at 6 local sites. Use strategies that are successful with non-Latinos.	We recruited one Latino who recruited another. We agree this must be tackled over time.
Is Latino engagement Integrated into your strategic Plan	No	Yes, in Oregon. Aim to mirror the 20% of our school kids in Oregon that are Latino.	No	Yes through measurable outputs and funding.	Yes, and reaffirmed yearly. We want to integrate Latino engagement when possible and initiate new when needed.

Do you have targeted programs for Latinos	Technology programs	Yes, being culturally responsive is important. Cultural dance and music. Space for family. Building trust with family.	Refer to other interviewee	Yes, under the Hispanic Initiative umbrella. We focus on youth and families, retention and advancement.	No much. We started an ambassador outreach program for Spanish speaking parents. Materials printed in Spanish. Just reached out at a Cinco de Mayo event.
Outcomes or impact results	Yes found in 'programs of distinction	University connections for Latino youth. Latino youth receiving Gates scholarship. Civic engagement successes.	Refer to other interviewee	Latino leaders and communities are interested in Hispanic Initiatives. We are retaining Latino youth. It's important to join in partnership to increase reach.	Not separate from overall Hispanic Initiative pilot.
Do Latinos participate in Philanthropic efforts and Describe	Limited	Not formally but banding together to pull resources-yes. Pitching in to get the job done. Not formal such as endowments.	Yes, volunteering	Yes, fundraising in the community and participation in campaigns. Scouting, philanthropy and volunteering must often be explained, especially to newcomers.	Not much yet. We sell popcorn so many earn money there. Next year we want to honor a person of Hispanic culture.

Other comments	Partnering with Hispanic serving organizations is a strategy	We are excited – it is a passion. Increasing engagement is still a challenge.	Critical exposure of Latino youth to University campus through 4-H	Many Councils have special fundraisers for Hispanic Initiatives including honoring Latino leaders.	It is important. The market is there.
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Youth Development Organization	Girl Scouts	Girl Scouts	YMCA	YMCA	YMCA
Name	N.Cordero Girl Scouts of the USA Program Manager, Goizueta Foundation Grant (New York, NY)	G.Padro-Soler Girl Scouts of the USA Director Membership Strategies (New York, NY)	R. Reigner President & CEO Prairie Valley Family YMCA (Elgin, IL)	R. Vazquez Chair, YMCA of the USA Hispanic/Latino Leadership Network, Executive Vice President Government and Community Affairs YMCA of Metropolitan Chicago (Chicago, IL)	D.Webb Vice President of Operations YMCA of Greater Long Beach (Long Beach, CA)
Interview Questions					
Overview of Latino Participation in your Organization	Board and CEO agree Latino engagement is a priority and a way we work cross functionally. It is a way Latinas spend time with their children.	Refer to integration chart. We learned Latino engagement must be cross functional. Programs growing in GA, FL, NM and TX.	Growing and evolving. Greater involvement. The Y seen as welcoming of Hispanics.	Participation improving. More effort from National office to reach the Latino communities. Most organizations not keeping pace with demographics, we are still catching up.	47% of members are Latino. 74% of Early Childcare. Our suburban branch 20% Latino.

Do Latinos utilize and Pay for services	Yes	Yes Our cost are low	Yes If they see value they pay	Yes absolutely They invest in their children	Yes but we could not sell memberships so we are looking at sports
What is the participation Of Latinos in the Organization. Changes In last 10 years.	In Georgia we increased Latina girl membership by 39% and by 75% in Latina adults from 2006-09.	Hispanic Girl membership grew 6.5% from 2008 to 2009 and Hispanic Adults by 17%. Overall Hispanic growth from 2000-2007 is estimated at 63%.	It has grown. We have 20-25% of Highland Elementary Latino families active in the Y.	Staffing patterns over the last 10 years stagnate. In local YMCAs numbers of Latinos served are growing.	Significant growth
Are Latinos represented Among your employees/ Staff	Yes 6 hired in Georgia	Yes and high for Latinas in leadership.	Yes 2 full time Latinas and other part time	Yes but numbers are low.	40% of staff are Latino and 62% of Early Childhood staff Latino
Do Latinos serve on your Volunteer boards	2 Boards in Georgia increased by 13 and 14%.	Yes and high numbers on Boards.	2 Latinos on Taylor Branch Board and 1 on Corporate Board	A major challenge.	We are struggling Branch boards are 8% Latino and Corporate 7%
Is Latino engagement Integrated into your strategic Plan	Yes	Yes absolutely. Our number must reflect Latino community demographics.	Yes	Yes by CEOs of local YMCAs. A major goal of the Hispanic Leadership Network is integration nationally.	Yes but called 'Diversity and Engagement'

Have you started targeted Programs to Latinos	Mobile pathways to reach rural youth and targeted to family. Translations in Spanish.	VIVA. Councils have <i>quinceniara</i> (15 th birthday) activities, Latina robotics.	Intentional about engaging newcomers, Hispanic/Latino Activate collaborative, Latino health smart behavior, youth and government	Immigrant engagement, Goizueta in Georgia, Latino mentoring	Early childhood education
Outcomes or impact results	New learnings for sharing, a check list for new councils, self assessments. Obstacles included immigration fears and uprooting of entire communities. Retention focus on tracking mobile families.	Year 1 of Goizueta. Champions on the board, volunteer board focus. Our Latina Board Chair just finished her term and ensured Latina engagement is not an initiative but a cross-cutting part of the organization.	Latinos are using the Y	Success in some areas	Bringing parents in. Parent have a voice and are involved in their children's schools
Do Latinos participate in Philanthropic efforts and Describe	Yes. Volunteerism is embedded in culture. Anglo concepts new and must be explained. Fundraising varies but in last 3 years Hispanic councils selling more cookies than ever.	Yes. It is a place of focus supported by Goizueta. It is a pillar of our fund development strategy.	Highland Elementary School families raised \$800 for the YMCA of Honduras. Volunteering and concepts still new.	We need to improve this. We have to be better at stating our case and asking. If it is a valued cause Latinos will support.	Yes. Hispanics raised \$20,000 last year and \$46,000. Once effort was made response exploded.

Other comments	Latinos see philanthropy as something that enhances the life of girl. It is not just selling cookies. We must do more on the topic.	\$3.5 million invested over the last 3 years to target Latinas. We love the work.	Challenges due to perception driving political conversations rather than reality. We must lift up success stories.	Support for Youth Development a must	There is a lot to do
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Community Leader Interview Table

Community Leader Name	M.Cruz Consultant, Philanthropist, Coordinator of Worcester Partnership for Racial and Ethnic Health Equity (Worcester, MA)	F. Pineda-Reyes, CEO, CREA Results Consulting (Denver, CO)	J. Rendon Consultant, Entrepreneur, Philanthropist, Retired YMCA Executive (Houston, TX)	A.Selee Director, Mexico Institute Woodrow Wilson Center (Washington, D.C.)	C.Ugarte President, UgarCamp Consultants, LLC Senior Technical Director National Council of La Raza (Germantown, MD)
Interview Questions					
Describe your engagement With Latino Community	My life's work	Born Latino, founder of CREA	I've been involved my entire life nationally and locally	I study the inclusion of Latino civic and cultural life in 9 US cities	30 years in addition to being Latino

Reasons why Latinos Might engage with Mainstream Youth Development Organization	The mission. Latinos surpassed other groups. It is for organizational survival.	Mission and Opportunities for the family	Impact with children. Organizations can reach all ages of Latino youth	Recreation, day care, volunteerism, a place to improve community. These organizations can build bridges to the greater community.	Definite need as we look at socioeconomic realities and determinates for well-being and health
Obstacles to Latino engagement	Organizations not meeting needs and must assess internally. Acknowledge Latinos are a significant part of this country.	Organizations must show they are working for same goals. They need a connection. Should not be viewed as not having money.	Latinos often stay among themselves because we feel comfortable. We like to be invited. We want to be asked if we are to take the organization seriously.	It is hard for any immigrant. Lack of knowledge about organizations, lack of Latino or Spanish speaking staff. See people who look like them.	Cultural competence of the organizations. Accessibility and access. Can Latinos relate to staff? Organizational management from cultural linguistic and human standpoints. Cost or perceived costs.
What Latino needs can these Organizations address	Varies. The Latino population is diverse, migrants, immigrants, and first to fifth generations in US.	Health components, a place for building relationships and community interaction.	Newcomers have a tremendous learning curve but come with rich history and culture. Education, afterschool work, health.	English as a second language (ESL) and immigrant services, swimming, fitness, daycare.	It depends on the community. Social factors, health and education. Address disparity of some Latino communities.
Does the Latino community pay for youth development services	Yes absolutely but there are assumptions we can't afford	Yes Latinos will pay for what is important or valuable to them and	Yes It is about how organizations present programs and	Yes Organizations should consider this.	Yes and they are willing to pay.

	services	recognize that the organization is a must for a healthy lifestyle.	if Latinos value offerings. Many say Latinos can't afford service but they have disposable income and are cash based.		
Do Latinos participate in Philanthropic efforts	Some. Not at the scale of foundations. Business owners giving in-kind and small amounts of money	Yes. Going to church and knowing they pass the hat and the person next to you gives. Latinos are not about charitable tax deduction or formal philanthropy. Those with resources do.	Latinos give more than others but they do it differently. There is focus for real need and catastrophes.	Yes highly, even among low income communities. There is a tradition in Latino America although often not assumed.	Yes, at all different levels. Latinos give because this is helping the community. Organizations often need more inward reach than outreach to ensure credibility and trust.
Additional Comments		They spend billions a year- Latinos have a choice to participate in the organizations. Latinos have to feel safe and know their kids are safe.		Large national organizations must adapt. Local organizations are often better at adapting local needs and new communities.	Going beyond what organizations are willing to acknowledge, like immigration reform and knowing it's important even if they can't take a stand- but we hear you.

Latino Philanthropist Interview Table

Philanthropist Name	M.Cruz Consultant, Philanthropist, Coordinator of Worcester Partnership for Racial and Ethnic Health Equity Worcester, MA	M.Gutierrez Philanthropist, Associate Director, Office of Community Relations University of Illinois at Chicago & Medical Center Chicago, IL	R.Ramirez Philanthropist and Entrepreneur Chicago, IL	J.Rendon Consultant, Entrepreneur, Philanthropist, Retired YMCA Executive Houston, TX
Reasons you Give	To move forward together as Latinos	Passion for the mission. Knowing leadership and knowing money goes to end target.	My background Community responsibility	I learned at a young age. Philanthropy must be done at a young age. I volunteered, gave small donations and as wealth grew larger donations.
Reasons other Latinos Give	Similar reasons	It makes a difference to them	Similar- we often come from humble backgrounds	Catastrophes and immediate needs. They suffered when they were young and don't want it to happen again.
Have you given To a mainstream Youth Dev. Org And why	Yes I believe what they do is important	Yes I know urban minority neighborhoods and witnessed the importance of a haven after school. Innovative programming and building trades.	Yes. The mission of the organization	Yes I am passionate about youth and about older people. It is a dual responsibility.

What is known About Latino Philanthropy	There is nothing out there which goes back to acknowledging Latinos are here.	It varies from church giving to formal.	Little but it is traditional in the culture Small amounts but all give	There has not been real information. Some studies but without action.
Successful practices For initiating and Enhancing Latino Giving	Doing something that touches Latinos and their families. Engage Latinos in decision making, local boards, as staff, as senior volunteers.	Address saturating Latino donors through community trusts. Giving circles increase and share information to maximize Latino donor efforts.	Must be more organized. Inspire and recognize Latinos that are giving	Girl Scouts for volunteer leadership and support as one begins to give.
Challenges to be Considered	Latinos must be asked. Organizations often ask only those perceived as givers.	So much need. The economy and declining state budgets.	Organization and keep people thinking about giving	Little is known about Latinos. We don't expect Latinos to give or lack cultural knowledge for interaction necessary for donors.
What can be done to Increase Latino giving To mainstream youth Developments organization	Organizations much change view on who can contribute. We overlook the typical philanthropist.	Focus on training and developing staff. It is art to ask for money. Know how to tell the story. Many of these organizations find the Latino community does not know them.	Promote within communities we serve. Ask for opinions. Give authority and roles	Be less fearful. I know a big Latino business man who was never asked to give. Hold people accountable and give volunteers a purpose.
Additional Comments	It is a turn off when incorrect perceptions are made.	Resources must be made available for building philanthropic capacity.	Give Latinos authority and make them responsible for decision making- then you will see real engagement.	Nonprofits must be further challenged to further engage Latinos. They need to take action since some are behind. We should start engaging now.

Summary of Analysis and Results

Research data presented focuses on 1) the current engagement of Latinos in four 4-H, Boy Scouts, Girl Scouts and the YMCA utilizing existing data obtained through public records, electronic resources and annual reports accessible through the organizational websites and 2) Analysis of existing organizational Latino initiatives and results through open interviews, non-anonymous, with national and local leaders from the four organizations and 3) the state of Latino nonprofit participation and philanthropic engagement in the United States through interviews with community leaders and Latino Philanthropists. A total of nineteen interviews were conducted and I am grateful to each interviewee and applaud their valuable contributions to this study. Chapter 5 further expands on key findings and introduces conclusions based on research results and interviews.

CHAPTER V. CONCLUSIONS AND RECOMMENDATIONS

Latino Participation in 4-H, Boy Scouts, Girl Scouts and YMCA

Boy Scouts and Girl Scout have made visible efforts and investments to target and engage Latino communities. It is recognizable upon first glance of the organizational websites and through research on public releases describing Latino engagement efforts. It is clear that the national councils are committed to Latino engagement and have national resources available to support enthusiastic local councils. Investment has been made to ensure senior Latino staff and volunteers are engaged at both the national and local level. Both organizations have invested in Spanish language translations.

The unique difference in approach is that Girl Scouts Latino engagement strategy is cross-functional and embedded throughout the organization. Latino engagement is interwoven in the national strategic plan, the entire website is easily accessible in Spanish, the immediate past National Board Chair is Latina, and National leadership includes Latinas. Boy Scouts Latino engagement is centralized in Hispanic Initiatives, a national resource for the national council as well as local councils. The Hispanic Initiatives link is found on the front page of the organizational website and is available in both English and Spanish. Like Girl Scouts, the national – local partnership of Boy Scouts maintains Latino engagement a priority. Based on growth of Latino engagement, current efforts are successful.

4-H and the YMCA have organizational missions to serve all. Latino engagement is embraced as a value of the organization. Both organizations have local level examples of Latino engagement that largely inform the national council. The organizational websites do not have a place identifiable for Latino engagement and do not have Spanish language access. Latinos are

not easily identified on national staff or volunteers leadership rosters or in organizational demographics. There is great increase Latinos community engagement at the local council level and is well received at the national level. There is a growing body of Latino related programs and promising practices in both organizations.

Conclusions and Recommendations

Latino Staff and Volunteer Representation is Crucial

Interviewees across organizations recognize Latino representation on organizational staff teams and volunteer boards is essential for genuine Latino engagement and participation. Both Boy and Girl Scouts have been successful at increasing Latino staff both nationally and locally. Both have publicly accessible practices for increasing Latino staff. 4-H and the YMCA have local councils excelling in this area.

Latino Representation on Volunteer Boards Needs Attention

Latino representation on volunteer boards is much more challenging across organizations. The most successful of the subjects is the Girl Scouts especially visible through involvement of high profile Latinas. Change is slower for volunteer engagement across organizations. As stated by Roger Rennekamp, State 4-H Program Leader at Oregon State University, “We haven’t been successful on the policy and foundation boards. We are making attempts on state level but are not successful on broad-based areas. It is an area of struggle I realize that there is passion among boards when we talk diversity in the work place. But participation is not realized until there is a financial implication when a foundation or potential funder says -you’re looking pretty white on your board and we won’t fund you until changes are made. Board volunteers are good people but they often have to hear it that way”.

Latinos are Willing to Pay for Services and Participate in Organizational Philanthropic Efforts

Interviewees all confirmed that the Latino community will pay for services if they find value in those services. Marcos Nava, National Hispanic Initiatives Boy Scouts of America comments, “I have found in my 25 years experience starting in Orange County that the Latino family will pay for services when they see value in the services”.

Interviewees note that popular perceptions often reflect the notion that Latinos are not in the position to pay for services. Interviewees consistently state this is not the case. According to Ray Vazquez of the YMCA, “this is an interesting topic [fees for services] because CEOs immediately think of inner city scholarships. For Latinos they take care of their own and they will invest in their children”. Community leader Maritza Cruz states, there is often an assumption that we, as Latinos, can’t afford services. Like in any other group – there is large diversity of incomes among Latinos- working class middle, wealthy- we have everything. Many are already paying for services. But assumptions lead to approaching us with a mindset of charity.

Latino philanthropic participation in the organizations is growing and there has been real success at the local level. Philanthropic contributions are largely informal and often build on traditional practices of Latinos. Engagement of Latino donors at the national level is less practiced. The interest and the business case clearly call for growth in the area of Latino nonprofit philanthropic participation.

Organizational Cultural Adaptations is a Must

Interviewees confirmed the importance of organizational cultural adaptation and flexibility that increases Latino engagement. For example, opportunity for full family engagement is especially attractive to Latinos and necessary for youth development organization to build trust with Latino adults. It is hard for parents to drop kids off at an organization they don't know but when parents can come it breaks barriers. As Nilsa Codero of Girl Scouts states "That is how it is with Latino families it is about all of us or a package deal". Roger Rennekamp of 4-H comments, "we have learned that being culturally responsive is important. Our successes have tied first into culture, for example recreational soccer programs that bring costs to participate down so number one is youth soccer. We also do a lot in cultural dance and music. We have engaged music staff at Oregon State University to create 4-H marimba clubs". According to John Richers, CEO of Sequoia Boy Scouts Council in Visalia, CA, "we had to change our business mode to make sure that we were able to accept the community into our program with language barriers of mom and dad. So that meant practical things like voicemail in Spanish, a website in Spanish, recruitment flyers in English and Spanish and deliberate effort to transform our professional staff with people who are bilingual and bicultural".

Cultural adjustments often impact traditional practices of the organizations such as historic focus on members. In many cases the concept of organizational membership is not clear to Latinos. This is especially true for new immigrants to the United States. It is equally confusing for Latinos when approached with "membership for sale" concepts. As stated by Donya Webb "just coming to them and saying will you buy a membership meant nothing and

that was strange to me and a lot of us because we had this huge group of Hispanic parents so why can't we just sell memberships? But it didn't work.”

Lastly, local councils are often more successful at cultural adaptation. Director of the Mexico Institute of the Woodrow Wilson Center, “Large national organizations must adapt. Local organizations do a better job of adapting to local needs and new communities.

Latino Nonprofit Participation

Latinos truly have a rich history with the nonprofit sector in the United States and there is a strong case for the benefits of increasing this participation. The interest and passion related to the topic is visible throughout research and interviews.

Conclusions and Recommendations

The mainstream nonprofit sector in the United States is not highly recognized by many Latino communities, especially new immigrants. Community leader Martha Gutierrez states, “Mainstream organizations find that Latino communities do not know them”. Consultant Fernando Pineda-Reyes adds, “Many Latinos don't know the organizations or that they can benefit from the organizations. These organizations are jewels often unnoticed by Latinos”.

Interviews confirmed that Latinos are very open to participation in the organizations when introduced and engaged. All organizations are contributing to a rich body of promising programs and practices that are culturally appropriate and meet basic needs such as education, recreation and the arts. Mainstream organizations do have a challenge posed by interviewees to go deeper into Latino engagement and assess from the inside out and at least consider new roles such as advocacy. Respected Latino leader Carlos Ugarte beckons organizations to “Go beyond

what they are now willing to acknowledge like immigration reform and knowing that it's important, even if they can't take a stand, to say we hear you but we can't do much. There are a variety of issues, such as health care reform but it involves real advocacy. The community would be thrilled and responsive to the organizations that have been mainstream in many ways are now coming to the table on advocacy issues”.

Finally, interviewees note the urgency for mainstream nonprofits to take actions for increasing Latino reach and engagement. Long-time community leader Jose Rendon states, “Nonprofits must be challenged to further engage Latinos. We should start engaging now. They need to take action since some are behind. We can't wait for another study or wait until later”.

Latino Philanthropic Participation

The historical philanthropic practices introduced in the literature provide for valuable base of knowledge for analysis and reflection. Findings of the 2001 W.K. Kellogg Foundation presented in the literature review are consistent with interview findings.

Conclusions and Recommendations

Significant money can be raised in Hispanic/Latino communities but Latinos must be Asked to Give

Although often raised through small denominations and through activities and events, rather than through traditional pledge and direct asks, research and interviewees confirm that Latinos raise money when engaged. And although money is raised in small denominations it is highly participatory as described by Chicago based philanthropist Roberto Ramirez, “small gifts but everyone contributes- this is the essence of Latino giving”. The opportunity for family engagement and social interaction drives philanthropic participation. Food based events are very

successful. Latinos are prone to support organizations and causes they believe in and that directly support community and family.

As with ‘fees for services’ several of the interviewees commented on the incorrect assumptions that the Latino community is not philanthropic or is not willing to participate in philanthropic opportunities. Donya Webb, Vice President of Operations at the Long Beach YMCA, comments on the \$46,000 raised by primarily low-income Latina women, “it was amazing and it definitely just shattered the whole ‘Hispanics will not participate in campaigns’ [and] made us realize that all our preconceived ideas that we had are not really correct. Especially when you’re white and your operating with all of these things you hear and think - well it must be true”.

Hispanic/Latino donors are often not asked but will contribute if asked. According to philanthropist and consultant, Maritza Cruz, “Latinos must be asked. We don’t get asked. Organizations often ask only those they perceive to be someone who gives- organizations must change who they view as capable of giving. You don’t have to be a multi-millionaire. I see this all the time when I sit on boards- an automatic reaction from fundraisers - it’s a turnoff when those assumptions are made”. Ray Vazquez states “we have not traditionally engaged Latinos because we target affluent people often not Latino. We have to be better at stating our case and making ‘the ask’. If the organization has a good cause and makes ‘the ask’, Latinos will support it. According to Marcos Nava “[Latinos] participate in the campaign, just like anything else, the proper ask the proper response”.

Latino Philanthropy Continues to be Largely Informal but it is a Promising Starting Point

In many cases, Latino philanthropic practices do not include the more formal philanthropic practices common in the U.S. As stated by Roger Rennekamp of Oregon 4-H, “Latino philanthropy in 4-H is “Not [done] in the same way we talk about annual appeals and foundations. But when it comes to figuring out how we, as a small community, can band together to do something -meals festivals or pulling money together- yes. This volunteerism is a notion of pitching in to help to get the job done. Not the formal endowments. There is a spirit of wanting to help that is what there. But formal philanthropy is different”.

Nevertheless, research and interviews show that as Latinos become more comfortable with the U.S. philanthropic culture through training and practice. Once Latinos are trained, they will make the traditional ask and engage in more formal activity. Philanthropist Roberto Ramirez comments that “as Latino communities integrate into United States cultural practices, Latino philanthropy will become more organized and reflective of more formal philanthropy practices of the United States”.

Tax-deduction does not appear to be a leading reason for giving and although the term ‘philanthropy’ has different connotations, concepts are understood when explained. Interviewees also confirmed that Latinos respond to philanthropic responsibilities and accountability and will involve family.

Volunteerism is a Vital first step for Engagement and for Building Trust

Volunteering is a proven tool for initiating Latino engagement in mainstream nonprofits. Although the concept of organizational volunteering is new to many Latinos, especially immigrants, volunteer type practices are common. Latinos have traditions of volunteering that are inherent in many generations including pre-Hispanic generations. Interviewees consistently referred to the long cultural history of philanthropic practices such as volunteering and in-kind giving.

Summary

This study questioned how mainstream youth development organizations successfully increase Latino engagement in their sustainability and philanthropic efforts. Through interviews and the review of existing data from 4-H, Boy Scouts, Girl Scouts and the YMCA, this study examined Latino participation in the four organizations. In addition, through research, interviews with community leaders and with Latino philanthropists the study analyzed Latino nonprofit engagement and philanthropic practices. The results are not only promising but very exciting. The good news is that youth development organizations are taking action and Latinos are paying for services and participating in organizational philanthropic efforts. Nevertheless, as research and interviews prove there is a long way to go.

Finally, Latino engagement in mainstream youth development organizations is successful when leaders at all levels of the organization acknowledge the Latino population, build Latino cultural knowledge and engage the population. This is a critical for positive cross-cultural interaction and relationship building. Latinos must be engaged at all levels of the organization

to ensure the development of attractive, relevant and successful strategies to further Latino engagement. Strengthening the relationship between mainstream youth development organizations and the Latino community is urgent when considering the youthfulness of the Latino population, the current political environment related to Latino immigration and recent media attention to angry attitudes towards Latino presence in the United States. I am humbled by the philanthropic history of Latinos and the roles they played in the Americas. I am grateful for the spirit of the interviewees and the roles they are playing to build bridges between communities and in honoring their civic responsibility. I am heartened by Rick Reigner, CEO of the Elgin YMCA, who offers “perception has been driving the conversation more so than reality. It can make it difficult in a community like ours that is facing financial challenges in our school district. We have to continue to lift up the success stories”. I truly aspire that this study contributes to lifting such success stories and motivating actions that further increase Latino engagement in sustainability and philanthropic efforts of the nonprofit sector of the United States.

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APPENDIX: INTERVIEW TEMPLATE

Youth Development Organization

Interview Questions: Latino Engagement and Targeted Programs

1. Can you provide an overview of Latino participation in your organization?
2. Does the Latino community utilize and pay for your services? If so, please describe.
3. What is the percentage of Latino participation in the organization? Has the percentage increased over the last 10 years?
4. Are Latinos represented among your employees/staff teams? Please expand if possible.
5. Do Latinos serve on your Volunteer Program Boards and/or Policy Boards? Please expand if possible.
6. Is Latino engagement integrated into your strategic plans and if so, how?
7. Have you initiated any programs or initiatives targeted specifically to the Latino community? If so, please describe them.

8. Please share any outcomes or impact results of these targeted programs?

9. Does the Latino community participate in your philanthropic efforts? If so, please Describe.

10. Would you like to share anything else?

11. Do you recommend others I should speak with or interview?

Community Leader

Interview Questions: Latino Engagement and Philanthropy

1. Please describe your engagement with the Latino community?

2. Can you list and describe reasons the Latino community engages with, or might consider engagement with, a youth development organization such as 4-H, Boy Scouts, Girl Scouts or the YMCA?

3. Are there obstacles that prevent the Latino population from being involved with youth development organization? If yes, what are they?

4. What do you think are the critical needs of the Latino community that youth development organizations might address?

5. Based on your experience, does the Latino community pay for youth development services? Please explain.
6. Based on your experience, does the Latino community participate in philanthropic activity? If so, please describe.
7. Would you like to share anything else?
8. Do you recommend others I should speak with or interview?

Latino Philanthropist

Interview Questions: Latino Philanthropic Practices

1. What are the primary reasons you choose to give or not give philanthropic gifts?
2. Can you share reasons you believe other Latino donors choose to give?
3. Have you contributed a charitable gift to a mainstream youth development program?
If so, can you share a few reasons why you contributed?
4. What is known about philanthropy in the Latino community?

5. Do you know of successful practices for initiating or enhancing Latino giving?
6. Specific to Latinos and philanthropy, what, if any, challenges should be considered?
7. What can be done to initiate or enhance Latino giving to mainstream youth development organizations? (Questions 5-7 adapted from W.K. Kellogg Foundation).
8. Would you like to share anything else?
9. Do you recommend others I should speak with or interview?